DOCUMENT RESUME

ED 096 095 RC 008 152

AUTHOR	Sahmaunt, Ace; And Others
TITLE	Education on Indian Terms. Annual Conference, National Indian Education Association. A Summary Report. (5th, Milwaukee, Wisconsin, November 14, 15, and 16, 1973).
INSTITUTION	National Indian Education Association, Minneapolis, Minn.
PUB DATE	16 Nov 73
NOTE	24p.
EDRS PRICE	MF-$0.75 HC-$1.50 PLUS POSTAGE
DESCRIPTORS	*Adult Educators; *Adult Leaders; *American Indians; *Conference Reports; Federal Legislation; Federal Programs; Organizations (Groups); Politics; *Self Directed Groups; Speeches; Student Participation
IDENTIFIERS	*National Indian Education Association; NIEA; Wisconsin

ABSTRACT

The report of the 5th Annual Conference of the National Indian Education Association (November 1973, Wisconsin) focuses on education on Indian terms. The summary includes conference highlights, such as the Wisconsin Indian Educator of the Year Award, student concerns, and Title IV, Indian Education Act. Representative excerpts of conference speakers and workshops cover legal issues in education, financial aid for higher education, students as an integral part of the National Indian Education Association (NIEA), the NIEA Library Project, Project MEDIA to develop a data base of Native materials, and the NIEA Education Professions Development Act Assistance Project. NIEA executive staff members, directors, and conference committee members are also listed. Addresses were given by such persons as the NIEA Director, the President of the Great Lakes Inter-Tribal Council, the Milwaukee Mayor, the Wisconsin Lieutenant Governor, the Deputy Superintendent of the Wisconsin Department of Public Instruction, candidates for the position of Deputy Commission for Indian education (U.S. Office of Education), the President of the National Congress of American Indians, and representatives of various tribes and groups. (KM)

BEST COPY AVAILABLE

Rick LaPointe, President Sioux	School of Education University of South Dakota Vermillion, South Dakota 57069 Phone: Res. 605-624-4914 Bus. 605-677-5453
Carol McCoy, 1st Vice President Pueblo	P.O. Box 743 Carlsbad, California 92008 Phone: Res. 714-729-6754 Bus. 213-498-4288
Kenneth Ross, 2nd Vice President Sioux	Box 1155 Ft. Defiance, Arizona 86504 Phone: Res. 602-729-5303 Bus. 602-729-5705
Loretta Ellis, Secretary Oneida	R. R. 1 Oneida, Wisconsin 54155 Phone: Res. Bus. 414-869-2288
George Scott, Treasurer Creek-Seminole	2016 N. Adams St., Apt. 308 Arlington, Virginia 22201 Phone: Res. 202-343-2123 Bus. 703-528-8946

Joe Abeyta Santa Clara	Box 1341 Espanola, New Mexico 87532
Anson Baker Mandan-Hidatsa	221 Miller Hall, U. of Montana Missoula, Montana 59801 Phone: Res. Bus. 406-243-5831
James Bearghost Mandan-Arikara	11254 Handlebar Road Reston, Virginia 22091 Phone: Res. 703-860-2456 Bus. 202-395-3413
George Blue Spruce, Jr. Pueblo	516 Rutgers Street Rockville, Maryland 20850 Phone: Res. 301-424-2506 Bus. 301-496-2112
Leland Bordeaux Sioux	Box 434 Mission, South Dakota 57555 Phone: Res. 605-856-4906 Bus. 605-747-2296
Lionel Bordeaux Sioux	Box 497 Mission, South Dakota 57555 Phone: Res. 605-856-4651 Bus. 605-747-2263
Michael Burris Chippewa	1967 Grand Avenue St. Paul, Minnesota 55105 Phone: Res. Bus. 612-698-7122
Dennis Decoteau Sioux	1131 N. 27th Billings, Montana 59101 Phone: Res. Bus. 406-657-2164
Ada Deer Menominee	Box 71 Keshena, Wisconsin 54135
Adell Gaines Choctaw	Pocahontas Hall Haskell Indian Junior College Lawrence, Kansas 66044 Phone: Res. 913-843-9723 Bus. 913-841-2000 Ext. 45
Michael Haney Seminole-Sioux	333 Sibley Avenue Suite 605 St. Paul, Minnesota 55101
Daniel Honahni Hopi	6327 Mossman Place N.E. Albuquerque, New Mexico 87110 Phone: Res. 505-266-2862 Bus. 505-277-6138
Patricia Mangiaracina Oneida	125A So. Platten, Apt. 207 Green Bay, Wisconsin 54302 Phone: Res. 414-499-0785 Bus.
Anita Pfeiffer Navajo	2302 Candelaria N.W. Albuquerque, New Mexico 87107 Phone: Res. 505-277-2700 Bus. 505-344-6290
Dillon Platero Navajo	Box 684 Window Rock, Arizona 86515 Phone: Res. 602-781-6283 Bus. 602-871-4941 Ext. 433
Robert E. Powless Oneida	3721 East 4th St. Duluth, Minnesota 55804 Phone: Res. 218-724-8610 Bus. 218-726-7537
David Risling Hoopa	2403 Catalina Drive Davis, California 95616 Phone: Res. 916-756-7085 Bus. 916-725-2105
Joseph "Bud" Sahmaunt Kiowa	5713 Melton Drive Oklahoma City, Oklahoma 73132 Phone: Res. 405-721-5767 Bus. 405-525-5411 Ext. 2621
Helen Schierbeck Lumbee	927-15th Street, N.W. Washington, D.C. 20005
John Suazo Pueblo	Box 102, Navajo Community College Tsaile R. P. O. Chinle, Arizona 86503 Phone: Res. Bus. 602-724-3311 Ext. 120
Matthew J. Tiger Creek	500 N. Chowning, Apt. N204 Edmond, Oklahoma 73034 Phone: Res. Bus. 405-341-8839
Henrietta Whiteman Cheyenne	2204 East Vista Drive Missoula, Montana 59801 Phone: Res. 406-728-6709 Bus. 406-243-5831
Richard Wilson Sioux	40 Garden Park Circle N.W. Albuquerque, New Mexico 87107 Phone: Res. 505-255-9937 Bus. 505-266-8631

BEST COPY AVAILABLE

Executive Director's Report:

Ace Sahmaunt

My report will begin, and properly so, by wishing each NIEA member and other readers of the conference report a happy new year and success in your every effort to create meaningful education for Indian students.

The new year for the National Indian Education Association has begun with a number of changes. First, we have a new President, Eric LaPointe, Rosebud Sioux, who is the Director of the Center Satellite Project in South Dakota. The staff is pleased with the manner that he has assumed the leadership role demanded by his office. A rewarding year is expected under his leadership.

Secondly, nine students have been added to the present number of Board Members, increasing the Board to thirty. Because of exceptional concern exhibited by student groups attending the last two Annual National Indian Education Conferences, changes were initiated which made student representation on the Board possible. The National Indian Education Association is honored that the students have chosen it as the organization through which to express concerns regarding education. Their presence as members of the organization and their having representation on the Board of Directors strengthens the efficacy of the NIEA as a legitimate voice of Indian people concerned about Indian education.

Thirdly, the Executive Committee elected by the Board of Directors is an aggressive, eager group who are anxious to instigate the activities necessary for making the NIEA an effective and efficient organization. The future for the National Indian Education Association appears to be in capable hands — as it has with past boards of directors. I am positive that the NIEA will continue to serve the Indian people well.

Not everything that happened last year was pleasant for the NIEA. Mr. John Winchester, Potawatomi, a former officer and charter member of the National Indian Education Association, passed away. His loss will be felt by the NIEA as it works continually to make education services more relevant to Indians. John's concern for American Indian rights came directly from the heart, and his daily activities were to put those heart-felt feelings into actuality so that Indian life improved. John will be missed, but the standards he desired for American Indians will continue to influence the work of the National Indian Education Association.

Thanks to Mr. Dillon Platero for the excellent year of leadership he provided the NIEA as last year's President. I would like to extend the thanks of the membership, the Board of Directors, the NIEA staff, and my personal appreciation to Dillon for the wonderful job that he has performed. The National Indian Education Association made great strides in organizational development, staff expansion, influence for change, and in recognition by Indian people themselves under the presidency of Dillon. Mr. Platero will continue as a Board member and the NIEA will benefit tremendously from his knowledge of Indian affairs.

Another Annual Indian Education Conference is behind us and I must admit that it was every bit as exciting as the Seattle conference. NIEA's appreciation goes out to the Great Lakes Inter-Tribal Council under the able chairmanship of Mr. William Wildcat, Sr. for their sponsorship of the conference in Milwaukee, Wisconsin. It was estimated that 3500 persons were in attendance at the conference. The Steering Committee, under the directorship of Conference Coordinator Mr. Dan Honahni, and the Facilitating Committee Chairman of the local sponsoring group, Loretta Ellis, designed an excellent conference format and saw that the conference was held in proper fashion. It was heartening to see all the Indian people from throughout the United States, representing all walks of life, and from many different tribes who have that strong concern for the education of our Indian children. Each Annual Conference has done much to emphasize Indian concern and has provided for others to observe the intensity of feeling that Indians have for the right kind of education.

Included in the summary are conference highlights, such as the Wisconsin Indian Educator of the Year Award; a focus on student concerns; Title IV — The Indian Education Act; and representative excerpts of conference speakers and workshops.

BEST COPY AVAILABLE

Opening Ceremony

FLOYD WHITE EAGLE

You know I feel like a dwarf among such an outstanding gathering of members that I was given the honor to say this opening talk to you. I want to say in my own language: *Ha ni cha wi re, hi pehn. Chi-nak hi-jah-re-she-geh jah-nah-gah rah gee wi rah. Ho-pi-ho-rah-wa-wi zhay-she. He-hayn.**

Members of the different tribes that are represented here, I hope that this will be a turning point in the Indian's endeavor to obliterate the line that has been set from the times of the English people colonizing these countries. Ever since then we have been drawing lines all over the world. We understand that when the people came here from the different nations — take the Spaniards as a whole. They did not come here to conquer the Indian people. What they wanted was only riches — gold and the other precious metals that were found in this country. Following that we come into contact with the French people. They came here for a purpose: they came here for the fur trade. They never had any settlement here where they capitalized on their own government. They worked with Indians, and they set up their own lines, and they punished people who got out of line in trading with the Indians. And they left in peace when the English took over. And since that time it has been that way.

Today we are still classified as a different people — although we are humans. It is the earnest effort on the part of Indians that has made people realize the position we are in and the situation we are in and also the condition under which we live. We are very glad, and I, for myself as an individual, am very thankful that some of our red men, red people, have come to understand just how we are today. I am glad that they, our people, have given their all to seek education so that in the future this line will be erased and we shall become as one as Americans. I hope and pray that that time will be real soon. I am glad for these organizations such as the National Indian Education Association, which has been started very recently, and I am glad that this many of you have understood the purpose of the Association. That is why we are here: to listen to what will be said along that line.

We, and I as a member of the Winnebagos of Wisconsin, do sincerely welcome you to our home state. I hope that when you get back to your people, you will relate some fine things that you will find among our people, the Winnebagos, the Chippewa, the Menominees, and some of the Sioux that are still in this state. I hope you will find some very good, cordial relationships with us. I hope that in the future we will meet again with the same purpose in mind, and that we will be further ahead in erasing the lines between white and other races. There is no other way of doing this but through communication amongst ourselves and the leaders of our towns, cities, counties, and state and federal governments.

I am glad to be taking part in this conference today. As I said at the start, I am very glad to see each and every one of you. Some of you I'll probably never see again. I am 78 years old, and with the help of the white man's medicine, I still live today. I have a pacemaker, which is a wonderful thing that the white man has learned through the knowledge given to him by the Great Spirit. I thank them, and I thank the Great Spirit for giving me the chance to live this long among such fine people. I hope that somehow, someway, sometime we may meet and have a nice visit, and that you can relate to me some of the things in the way of education that you have gotten from being associated with our white brothers so that we will understand the setup they have. And through that we will understand our situation and maybe come to some correction by filling these jobs that have existed since the white man came. I want to thank each and every one of you — although I don't want to take too much time because there's so much that a person can say. This is not anywhere near what I had wanted to say, but this is supposed to be the opening speech. Again I say welcome to each and every one of you. Thank you.

*I am very grateful that I've seen all of you. To all of the different tribes that have come and are represented, may all of you experience good fortune. I have spoken.

GLITC President

WILLIAM WILDCAT, SR.

Thank you. I think first of all I would like to welcome all the people here. My name is William Wildcat, Sr. I am President of the Great Lakes Inter-Tribal Council, which consists of ten

BEST COPY AVAILABLE

reservation areas in our state. At this time I'd like to welcome the ladies and gentlemen here. I'd also like to say, brothers and sisters, from the bottom of our heart, that we emphasize Indian policy on Indian terms. The National Indian Education Association, of course, being the sponsor of the Fifth Annual Convention Conference, welcomes you also. I'd like to emphasize the area here in Wisconsin. I know that we have representatives here from all over the United States, including Alaska, and some from Hawaii. So we gather here today and the next two days to go into one of the main priorities afforded us Indian people in education. This is very important. In our central part of these United States, of course, we have the Great Lakes area, and we hope that your travels to this area will be one of the highlights in your lives from this day on. Thank you.

Welcoming Address:

ADA DEER

On behalf of the National Indian Education Association, we are very pleased to welcome you to our Fifth Annual Conference on Indian education, "Education on Indian Terms." Dillon Platero, our president, is a casualty of the TWA strike. He will not be here until later on this afternoon. But you will have an opportunity to meet and talk with him and hear from him later on in the conference. However, I really want to extend a very warm welcome to all of you and especially to our young people. I understand that we have a large registration of college students and high school students. It is very encouraging to see this type of participation and involvement of our young people because that's what it is all about: education for our young people.

As we look at our theme, "Education on Indian Terms," I think it means many things to many people. I commend the Conference Steering Committee and the Facilitating Committee for coming up with such a brief term which is challenging, stimulating, and also inspiring. If we take a brief review of the current Indian education theme, I think that those of us who are involved can see that we all have a lot of work to do. There has been a great cutback in programs; financial assistance has been decreased, and there is a legislative holdup due to many of the other problems existing in Washington, D.C. But meanwhile our children, our people, must go on for the educational progress of our people.

I would like to leave you with this: education on Indian terms; what are *you* going to do to carry this out — as students, as parents, as teachers? Hopefully, here at this conference with the sharing of the knowledge, the information, and the activities represented here, we will be able to define education on Indian terms and move ahead. I would like to see the time come in this country when this is really true. At this point the Bureau of Indian Affairs has cut back programs, the Title IV program is continually being threatened, and there are many other cutbacks and decreases. Having come through a large struggle with our Menominee Restoration, I can tell you it is not easy; you have to fight every inch of the way. I hope that as you are here today and the next several days, you will get the information and the inspiration and go back to your home communities and fight for: Education on Indian Terms.

Milwaukee Mayor

HENRY MAIER

Thank you, Mrs. Ellis, Mr. Wildcat, Mr. White Eagle, and ladies and gentlemen. At this particular moment I am mindful of the words of a great and beloved American, Will Rogers. He said that his ancestors didn't come over on the Mayflower; they were there to welcome the Mayflower when it arrived. So I am very happy to wish you a very warm welcome to our city, and I am very much aware that your ancestors were here first.

Today there are between 7500 and 9000 Indians in the city of Milwaukee, and they have helped greatly to enrich a rather rich cultural diversity of our city, which is composed of twenty-six different nationality and ethnic groups. Milwaukee, as you know, is the home of the Milwaukee Indian Community School, one of the few urban Indian schools in the United States. Much of its success goes to its capable director, Dorothy Ogrodowski, whom I have just recently had the honor of naming to our city's Community Relations Commission.

As a mayor, of course, one of my main concerns is the welfare of the people of the central cities of America. Within our metropolitan areas throughout the United States, it is the central city where you find the greatest concentration of the poor. One of the main reasons for this, of course, is the fact that there is no room in the richer areas outside of the city. The poor are either zoned out or priced out of our richer suburbs, and the central city, correspondingly, becomes the only haven for the metropolitan poor. Here in Milwaukee we have the enviable distinction of having, according to the last federal census, the most segregated suburbs in the United States. However, in our concern for the poor, the nation's mayors have also found that there is a very close connection between the have-nots of America, no matter where they are — in the slums of the city or in the shacks of Appalachia. We share this common concern for the human needs of the have-nots of America.

We have no national urban policy designed to help meet these needs on a massive and coordinated urban and rural basis. We still lack a national urban policy, but at least there is a federal recognition of the need for federal help to meet manpower, health, education, housing, and poverty needs.

BEST COPY AVAILABLE

The philosophy of the Administration is to cut back the federal responsibility as though the citizens of Newark, of New York, and of San Francisco, and of Milwaukee are not also citizens of the United States of America. The task of the Coalition, as it should be the task of all concerned Americans, is to try to bring together the many different voices of the have-nots of America — the aged, the young, the handicapped, the ill-housed, the underfed, the unemployed — to bring them together in a single voice loud enough to be heard among all the voices that are competing for attention in Washington. It's about time that we get organized in this country. It's about time that we get our feet into that table when that cake is sliced up in Washington — because that's where the main cake lies and that's where the significant slicing is done.

The crisis in our cities cannot be resolved by a Presidential proclamation that states that the urban crisis is over, nor will the plight of our rural poor be eased py placing the needs of the large corporate funds ahead of personal human needs. We can solve these problems only by making the problems of people our number one national priority and by making the national commitment to build our cities once again as great centers of American opportunity and thereby restoring hope and dignity to the poor and the handicapped, both urban and rural."

Again, welcome to our city, and I hope that your conference here will be a most fruitful one for the cause of Indian education. I hope that you will also enjoy the hospitality of our city. We are most happy to have you here, and I hope you will come back to see us again soon and often. Thank you for inviting me.

Wisconsin Lieutenant Governor Martin Schreiber

Good morning to all of you, and welcome to Milwaukee and welcome to Wisconsin. I want to tell you that your conference here and your selection of Milwaukee, Wisconsin, certainly brings dignity and honor to our city and to our state. It is our sincere desire that your conference will be productive and that your conference will be successful.

Quite frankly, I do feel somewhat awkward in discussing with you the matter of Indian education. And I feel somewhat reluctant because I recall an experience that I had very early in my political career when I served in the Wisconsin State Senate. At that time, I recall, whenever the tempers would flare and people would become angrily involved in heated debate, there was an elderly state senator who would stand up and talk about the courage, the fortitude, and the conviction of the people of his district as to how they met a flood along the Mississippi River in the springtime. Five times in one day the tempers would flare, five times in one day this elderly state senator would stand up and talk about the courage, the fortitude, and the conviction of the people of his district as to how they met a flood along the Mississippi River in the springtime. Well, this senator died and he went to heaven. St. Peter met him at the gate and said, "Senator, I want to welcome you here. We're very proud to have you, but I want to caution you about one thing. Each new arrival here must give a speech. What are you going to talk about?" The senator, without any hesitation, said, "I'm going to talk about the courage, the fortitude, and the conviction of the people of my district as to how they met a flood along the Mississippi River in the springtime." St. Peter said, "Well, that's fine, but I want to warn you about one thing, and that is that Noah and his three sons are going to be in the audience."

My brief experience as a lieutenant governor and my experience in the State Senate have taught me one thing more than any other item as it relates to the Native American, and that is for me to stand up and tell you what can and should be done in the area of Indian education is not only doing a disservice to myself but also to you, along with disservice to each and every Native American in this nation. I think for too long it has been a pontification of individuals who are not closely acquainted with the particular problems. What we in Wisconsin over the past number of years have tried to do is work very closely with the Great Lakes Inter-Tribal Council, receiving from them the kind of guidance, council, and advice that would allow us to have the kind of productive Indian education program that really does the job.

I was going to list for you a number of the items of progress that we feel quite proud of, a number of the goals which we feel we almost have achieved and obtained. Maybe just to mention one or two of them: I think that the primary import of all of these is that it was obtained through the assistance and through the cooperation and through the guidance of the Great Lakes Inter-Tribal Council. We have an Indian student assistance program that was enacted just recently which grants up to $1500 per academic year based on financial need. These grants are available to Indian students who are residents in Wisconsin. These grants can be used to help defray the cost of tuition, books, incidental fees, and room and board while attending any accredited post-secondary institution of higher learning in the state of Wisconsin. Also this grant can be renewed up to a period of five years for full-time study. You might also be interested in knowing that through the cooperation of the Great Lakes Inter-Tribal Council, this proposal was expanded to make sure that it would add independent colleges and universities to the list of eligible schools, to make sure that we provide grant money for summer sessions and part-time study, and to make sure that we eliminate the requirement of a high, high school class ranking and the requirement of letters of recommendation for acceptance. To insure input from the Indian community, the administration that is handling this particular program has set up and established an advisory board consisting of representatives from the Native American community to assist in the design and the administration of this program. We are enthused about this program. We have seen some results today in the state of Wisconsin. A total of 894 students was aided in 1972 and 1973, compared to a total of 330 who were aided in the fiscal year 1971 and 1972. In addition to that, the total amount of grant aid increased from $294,800 in '71-'72 fiscal year to a total of $736,000 in the '72-'73 fiscal year. So we have made some progress, I would guess, good progress by comparative standards but certainly not very good by absolute standards. We are looking forward with great eagerness to the productions of this conference and to gaining from you an additional insight of what can, must, and what should be done.

In closing, I want to relay to you an experience I had in viewing the play *1776*. At that time, as we may recall, the founding fathers were gathered in a room, trying to work on a document that would best set forth the principles of this nation, not only for that particular time but for generations to come, for generations yet unborn. While they were working dramatically hard to draft this document, they looked outside of the room. And they saw the street, and they saw men totally unconcerned, totally not caring about what went on, totally not caring about the future of the people at that time or about their children. Finally, at the high point of this play, one of the individuals in this room who recognized the responsibility of what was to be done stood up and said, "Is anybody listening, and does anybody care, and does anybody see what I see?" And I would ask that we listen and that we try to make other people listen, that we care and that we try to make other people care, and that we see and try to make other people see what we see. If we can do that, I can guarantee you great success in every kind of possible field and goal. Thank you and may God bless your conference.

Presentation of the Wisconsin Indian Educator of the Year Awards

by
Dwight Stevens, Deputy Superintendent of the Department of Public Instruction

BEST COPY AVAILABLE

A very good morning to you. We are extremely proud you chose to have this national convention in Wisconsin. I know the Native Americans from this state are also proud that we have this kind of affair represented by people from all the states who came here to talk about matters of common concern.

I represent Barbara Thompson who was elected July 2,1973, as the state superintendent of public instruction for a four-year term. I am her appointment as the deputy. I am here on her behalf to welcome you. She would have been here but she is in Sante Fe, New Mexico, with the Chief State School Officers from all the states. She had a particular resolution of interest yesterday dealing with our first Americans, and it was passed unanimously by the representatives from the Chief State School Officers in all the states. We will furnish it as a press release this morning upon the conclusion of this session, but we wanted to bring it to you first.

This is the context of the resolution: the Council of Chief State School Officers urge that the Indian education for fiscal year 1975 be at least at the current level of $40 million. The text of the resolution is as follows: the Council reiterates its support for adequate federal assistance for the future of American Indians. The resolution also supports the concept of self-determination for Indian education programs and for Indian schools. It also urges that the federal budget for fiscal year 1975 include at least a $40 million appropriation that was in fiscal year 1973 for Public Law 92-318, Title IV "Indian Programs". It also urges that immediate staffing of the Office of Indian Education in the United States Office of Education as directed at the Congress of Public Law 92-318 and recommended by the National Advisory Council on Indian Education. It further urges that all grants under this act which directly affect the public schools be made and consultation with appropriate local and state education authorities. Council members of course are headed by the 50 state departments of education and their counterparts in six outlying areas of which 52 of those 56 were in attendance. I think it's a positive move and a positive gesture. I was hopeful it would gain passage yesterday; it did, and Barbara Thompson called it to me last evening. I share it with you, and we will release it to the news media after this session.

We also have with us this morning our Assistant State Superintendent Bob Van Raulttee who is in charge of instructional services, the heart of the Department of Public Instruction, providing services and organizing programs that really affect boys and girls. Arnie Chandlar is here, George Amour, Roger Philbrick, and other people who work with our department — Native American representatives — so that we are proud we have participation and assure you we have an interest in the development of programs that are going to enrich the lives of boys and girls.

My task this morning is to announce the Wisconsin Indian Educator of the Year Awards. Prior to doing that, I would like to make a few comments regarding the positions of the Department of Public Instruction and your new state superintendent in Wisconsin as they relate to the first Americans and also the programs that might be forthcoming in this area.

Our democracy is said to have been built upon the work and the integrity of each individual. It would seem, therefore, that government, and in particular, departments of public instruction, have no greater responsibility than to provide for its individuals and the quality of each individual is of the greatest significance. Education is the major governmental responsibility that deals with the value and the quality of human beings. The public schools with the largest number of one culture cannot foster a paternalism or a parent-sibling type of relationship when they deal with minority groups and particularly with Native Americans because Native Americans, as with Anglos, must, and will and are becoming the directors of their own destiny.

Barbara Thompson of the department would not be in favor of termination. This was assessed as a failure back in 1958. We must remember today that one doesn't build the dignity and the work of people by destroying the culture and terminating their cultural ties.

Bob Havighurst has an interesting article recently written entitled, "The Dilemma of the American Indian: Can Education Serve Two Contrasting Cultures?". He describes clearly the history of Anglo-Native American relationships and current problems we face, and he queries whether we can mutually live in satisfaction. I believe the Indian literature, as developed in recent years, tends to paint the Native cultures and lifestyles in favorable tones, honestly assessing our past history, and making correct statements with regard to exploitation. A book in this vein, *Bury My Heart At Wounded Knee*, the best seller of 1971-1972, is a collection of stories and accounts of the nineteenth-century which, I believe, puts into better perspective, history as it prevailed.

An acquaintance friend of mine, a Native American principal of the Turtle Mountain Indian Reservation in North Dakota, was explaining to me the difficulty in his young son watching the cowboy and Indian movies and the day when he decided to tell his son that he was one of those Indians being shot at on the television tube. He couldn't conceive of the kind of relationship he was witnessing on the television screen. I guess many Americans who have looked closely at history are waiting for the day when the Indian is victorious in one of the cowboy and Indian films. Probably the closest relationship we have seen in the movies of that nature was with The Lone Ranger. It would be interesting to see Tonto and his faithful companion The Lone Ranger. I guess we hadn't thought about that, but that is coming closer to accepting people on the same level in terms of their integrity and of their dignity. For those of you who might not have watched "Brian's Seng" on television last evening, it was about the relationship of Gayle Sayers, the Black man from the Chicago Bears, a fantastic football player, and Brian Piccolo, his Anglo brother who roomed with him prior to Piccolo's terminal cancer and passing away. It was about his story and how men of different nationalities, races, sects, and interests can in fact find relationships, can work together with a common dignity and a common respect for the value of the human being. Amid this backdrop of somewhat catastrophic events, and in some cases serious catastrophic events, we thirst today for a new confidence and for a mutual trust built on honesty and respect. Today's citizens cannot take credit and they cannot take blame in many instances for our history; but we can all learn from that past so that today's people, regardless of race, color, creed, religion or conviction, can build a high regard for the value of the human being and the dignity of all people.

Encouraging the development of pride in one's culture,

pride in oneself and the richness of one's heritage plus the fact that all people have dignity in the value of the human being cannot be measured in terms of his position, his life or his work. All people have a right to personal dignity, and we have to prove to young people that there is dignity in all work. The fact I was given the opportunity to go to college by no means as a human being makes me more valuable than anyone who is working with his hands and has not had that opportunity. We must believe this from the top level of government. In education we must foster that attitude and perpetuate the personal pride that people must have regardless of what they choose to do in terms of a life's vocation.

The Department of Public Instruction State Superintendent Barbara Thompson firmly believes in turning federal programs and their administration over to the Native Americans in Wisconsin. We will do so to the full extent if and when the Native Americans desire to do so, and we will continue to work cooperatively thereafter with the public schools which, in some instances, has not been done in other states. We believe as our first Americans you can assume control of your life without being separated involuntarily from the tribal group. As President Nixon stated, in one of the more interesting and penetrating speeches I have read, that the Indian can become independent of federal control without being cut off from federal concern and federal support. In Wisconsin we have asked the cooperation of several Native Americans present to make considerable progress in developing opportunities for Native American children. Some of these examples I will state briefly.

In every division of our Department of Public Instruction, we are geared to serve Native American students as part of the total public school population. In some instances, the specific programs such as the Johnson-O'Malley program, we are concerned with equalizing educational opportunities for eligible elementary and secondary Indian students in the public schools. In other programs such as Title I, we are being oriented to meet the needs of Indian students as I relayed it to the adults in the Native American community. These programs and support programs through the department would include representation in statewide committees, financial support of the Great Lakes Inter-Tribal Council's education committee, workshops for Indian parents, training programs for Indian home-school coordinators, and the Indian Education Act. We are hoping that the Indian Education Act will provide another $40 million in the United States and over $1 million in Wisconsin. We have a new program called "Special Education Needs" which was passed by the legislature in the last session. It permits $600,000 to be released for minority groups in education and another $5,400,000 to be released providing we have a plan and it is acceptable by the legislature by January 1, 1974. We have designs that some of this money will be in fact provided for Native Americans, and we are hopeful that we can gain sufficient support. The press release I informed you about and other programs that have been listed and documented in text form, called Supplementary Projects and Activities for Wisconsin Native Americans, is available and copies can be received through the Department of Public Instruction, 126 Langdon Street, in Madison.

I am hopeful that we can seek understanding with truth and follow this pattern with an understanding of the conditions the other person faces. I am reminded of that more clearly by a plaque I have on display in my home received from a Native American school in Ashland, Montana. It reads briefly, "Great Spirit grant that I may not criticize my neighbor until I've walked a mile in his moccasins". Its been paraphrased many times, most recently in the famous song called, "I'd Walk a Mile in My Shoes", which if we could have collected the funds for Native Americans on it, would have helped everyone vastly. The song came from that, and some other cigarette company made money on it, too, when they came up with that "walk a mile" for something-or-other. There are all kinds of comments that are used historically. Some of the very early and interesting verbage written, remembered, and passed down from century to century by Native Americans, have culturally great depth and can do great things for the development of a humane culture and a humane society in our great country.

I then without further hesitation will go to the presentation and am certainly privileged to be able to make the awards for the Wisconsin Indian Educator of the Year. I have been informed (George Amour and others have informed me) that there are so many eligible for this award which is given by Indians to Indians. The Native Americans in this state chose the people whom they felt best deserved the Wisconsin Indian Educator Award of the Year. It says, "Indian of the Year", but I would correct that this year because there are two awards being given, two people who will be recipients; and they said they could have given 50 to people who are very deserving. So it's indeed a credit to the people being selected here and to those others who have worked so hard to develop programs and efforts in their local communities.

The first award will be presented to the person who worked as the director of the Great Lakes Inter-Tribal Council Education Committee for the past three years. She has been working closely with students and during her period of time we have had a 1000% increase in Indian student enrollment in higher education in Wisconsin. There have been 22 para-professional home-school coordinators in schools with a significant number of Indian students attending. There has been the establishment of 20 effective local Indian education committees in urban and reservation areas, again through her leadership, lobbying effectively for the passage of state and federal Indian legislation; generating student interest so that students in higher education and in adult vocational education are organizing and totally involved in the educational process; initiating, critiquing, revising, and approving special programs. A good example is the parents education program at River Falls where 200 Native American parents participate in an educational program of their design for credit; creation of several active committees, sub-committees, and a Johnson-O'Malley sub-committee responsible for reviewing and approving with the cooperation of the Department of Public Instruction special programs submitted for funding in various eligible schools; and creating a vital position in establishing an Indian person in that department. This has occurred during the time that Loretta Ellis has been working as the first and only head of the education committee with the Great Lakes Inter-tribal Council, Inc. We are very, very pleased to provide one of the awards for Wisconsin Indian Educator of the Year to Miss Loretta Ellis. Congratulations!

The other person who is the recipient of this year's Wisconsin Indian Educator of the Year Award is a person who gives much credit for her wise ways and her warm and sensitive heart to her grandmother. She is in turn sharing her knowledge in the traditional ways with her people. Mrs. Delores Bainbridge is involved in classes to teach the Chippewa language to both young and adults, and has done so for several years. Bayfield Public Schools, through the Urban-Rural School Development Program, were fortunate enough to be able to hire her in the spring of '73 as Indian culture coordinator. In her position she has been able to institute several projects in the Bayfield School System that directly affect the Native American student population. Today, much of her time and energy is going into research and efforts to get more help and better information to all teachers in our system, in their particular system, and in Wisconsin. We think this selection by Wisconsin's Native Americans is certainly a good one. She, too, is a very deserving recipient of the Wisconsin Indian Educator of the Year Award. Would Mrs. Bainbridge please come forward.

BEST COPY AVAILABLE

Loretta Ellis Accepting the Wisconsin Indian Educator of the Year Award

BEST COPY AVAILABLE

I humbly accept this Wisconsin Indian Educator of the Year Award. Among the Wisconsin people, I have been known to keep my cool; I just blew it!

I am going to briefly give you my background up to the present. My mother is a full-blood Oneida; my father is a Polish farmer. I was raised in a log house without electricity on the Oneida Reservation. I came through a variety of elementary schools from this one to that one as they decided to shift the school district boundaries, ultimately to a Catholic school, and to two high schools — Seymour High and West DePere High School. I am now working as education coordinator with those two school districts. When I graduated from the Seymour High School district, there weren't any funds of any kind to assist me, including my family. There were eleven of us at home at the time, so I decided that I needed to be useful and needed to know more about what was going on in the world. Subsequently, I joined the United States Air Force, and of course like the rest of the people, I took a battery of tests. The Air Force decided I would make a good radar airborne technician. That is the most formal education that I have, one year of electronics beyond the high school diploma.

I was nominated for the National Advisory Council on Indian Education from about four different sources. I had a call from the Office of Education in Washington, and they said, "Mrs. Ellis, what area do you have your doctorate in?" I said, "Are you kidding, how about a high school diploma from Seymour High School?" I don't feel not having the formal type of certificate a particular burden. As a matter of fact, in most instances, I found it to be an advantage.

Beyond that my education was really a type of observing, adapting, and utilizing those things I have observed. I did spend sixteen years traveling throughout the United States. I have been in all the states with the exception of Hawaii. I have been to Canada and Mexico. I spent three years in Europe in fourteen countries. Ironically, I cannot speak Oneida or Polish, but I learned to speak German in the three years I was there.

When I returned home to this continent, I decided I needed to know more about my Indian background, about the total Native American community background, and wherever we were stationed, I made it a point to go to the local reservations. I worked on a voluntary basis for three years in the Papago-Pima area in southern Arizona. I have many good friends there. Also I was stationed at Great Falls, and made many visits to the Blackfeet Reservation. When I finally returned home in 1966, the tribal people asked me to run for the council. At the time I had seven living children — I had nine children — and some were in diapers yet, so I said no, I couldn't do it. They persisted, and I said, "Put my name on the ballot. I'm not going to politic. If I get it, I'll do my job." From then on, I was deeply invoved in the total Indian picture, particularly in education.

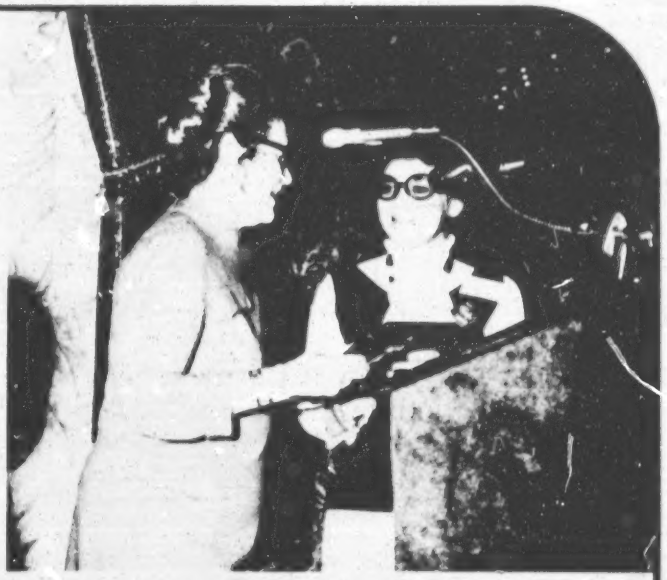
I do not accept this award for myself alone. There is a tremendous interest in promoting Indian education in this state, and I couldn't have done any of these things — indeed, I did not do any of these things — it was a total effort. All these things that were stated by the lieutenant governor and by Mr. Dwight Stevens were a total effort on the part of the Indians of this state, and so I accept this award on their behalf.

Delores Bainbridge Accepting the Wisconsin Indian Educator of the Year Award

I really don't have too much to say. I haven't traveled too extensively. In fact, this is the first time I've been in Milwaukee. I am a regular "Shinawbe" because yesterday when I came, I took my car into a garage, and when I went back I couldn't find the garage I put it in! So I'm not assimilated yet at this stage of the game, but I'm trying real hard and working with my people. I want to thank everybody here. I'm very honored. Thank you.

Special Recognition Award Made by Loretta Ellis to Veda Stone

The Indian population of Wisconsin has been fortunate to receive a lot of formal and informal technical assistance and a lot of moral support from outside of the Indian area. We have in our midst a very staunch supporter, pusher, shover, encourager — you can cry on her shoulder — this kind of a person who has assisted us through the years. I had heard of her efforts in the total Indian education picture, in the total area of social work, but didn't have the opportunity to meet her until I came back to the States. With that brief introduction, our Special Recognition Award this year goes to a very dedicated and loved person in our state, and that is Mrs. Veda Stone. Veda, thank you for everything you've done for us.



BEST COPY AVAILABLE

Veda Stone Accepting The Special Recognition Award from Loretta Ellis

Thank you, Loretta. It took two Chippewas to get me here this morning. I think that all of you know that the dominant society is youth-oriented and that it places little value on aging, that is, unless it comes in a keg. I can't say that I've enjoyed the aging process very much, but I can say that the positive thing about it is that it does give one some perspective. So I have had the opportunity to recognize and see the changes that have taken place in Indian education in a very relatively short time. I'm really very humbly grateful to have had the opportunity to have a small part in the tremendous upsurge of interest and ability and accomplishments that have presented themselves in Indian education, especially in Wisconsin where I've been involved. It certainly is thrilling to see the accomplishments of the Will Antell's, the Ada Deer's, the Bob Powless's, the Rosemary Christensen's, the Loretta Ellis's, and the dozens and dozens of other people who are taking leadership in their local communities, in their education committees, and who are making their impact felt so that Indian education is truly what you want; it is truly Indian education on your own terms. I am really tremendously grateful to all of you for allowing me to have a small part in this development. I'd like to close with saying this: it has been said that rejection is the ultimate wound; if that is so, the other side of the coin, I suppose, is acceptance, and true acceptance is really the highest acclaim I think that one can receive. I thought I had received this in 1961 when the Bad River Band of Superior Chippewas adopted me and made me an honorary member of the band. But through the years, the warmth and the friendship and the love that I have received from the Indian people have seemed to me never-ending. And so the only thing I can say is that I am very touched at your reaching outside your own group because there are dozens and dozens of Indian people involved in education who are doing a splendid job. Therefore, I feel that this is an unusual honor, an honor of distinction, and the only thing I can say is that my heart is full, and I thank you.

Deputy Commissioner Title IV: Indian Education Act

This act has several components but the part that received the most attention at the conference was the pending appointment of a Deputy Commissioner in U.S.O.E. to administer Indian Education programs. The three finalists who were seeking the position appeared before the conference. Their remarks follow.

Dan Honahni: Introducing the Deputy Commissioner Candidates

Often times when the federal government pretended to give Indian people the opportunity of selecting, nominating, etc., Indian people to head certain offices, Indian people jumped to the challenge. Often times decisions are made before this kind of invitation is extended to the Indian people, thus making your involvement somewhat a farce. But all in all, we have learned through the process that we have been used in certain cases before. We may not accept those who have been selected by the higher echelon within the federal government, but we always end up attempting to work very closely with whomever is selected to improve the Indian people in whatever endeavor or field the people are selected for.

When the National Indian Education Advisory Council was selected, a large cry came from various tribal groups and Indian organizations with criticism and some in support. Some felt that those who were selected were not qualified in the field of education and did not know much about federal policies relating to Indian education, etc. It took a while for the Indian people to accept that paritcular committee. Some readily accepted them and began to find ways to cooperate with that council. We entrusted in them the needs of the Indian people which we were hoping they would express for us, that they would represent us in Washington with an open mind and recognize the needs of the local Indian people.

They have met on several occasions up to this point. I am sure that there have been some successes and some advancements in Indian education due to their efforts. One of their actions in the very short past has been the nominating, screening, etc., of candidates whom they were to recommend for the Deputy Commissioner, United States Office of Education. Three people have been selected by this committee. What process was taken I am not at all sure. I am very positive it was with some sincerity that they went on this task and finally came up with the three names.

These three people are Bill Demmert, Earl Barlow, and Jon Wade. No decision has been made yet as to who will be the Deputy Commissioner. We are hoping that for once the federal government will listen to your choice in selecting. I am hoping that a decision hasn't already been made, and from the top, we're still told there are three candidates. We would like for you to have the opportunity to listen to these three men and through whatever process you deem necessary, to give support to the person whom you feel will best represent the Indian people in the Office of Education.

BEST COPY AVAILABLE

Bill Demmert – Candidate for Deputy Commissioner

This morning Dan told me to come prepared to talk for two hours or fifteen minutes, so I came prepared to talk for a long period of time; but I'll cut it down to about five or ten minutes. It is very difficult to follow an eloquent speaker like Earl. I think one of the things that might show up in this first discussion or exposure of the three candidates to the members of the National Indian Education Association is whether or not the Advisory Council appeared to do a fairly good job in their selection; and I think that in the first instance, we would have to give them a plus. I would like to begin with a brief sketch of my background.

I spent the first thirty-six years of my life living a traditional-type Tlingit life. I grew up in southeastern Alaska. My mother is a Sioux; my father is a Tlingit. Every once in a while when I see a Sioux relative, they ask me why I don't know anything about Sioux. Well, I'm learning. As I mentioned, I grew up as a traditional-type Tlingit in a particular culture as we now understand it. I started fishing commercially as a nine-year-old and quit when I was about thirty-five. In between that period of time I went to school. I went to Seattle and got a bachelor's degree. I went to the University of Alaska and received a master's. I decided to leave Alaska and see what the East Coast was like so I came back here for three years to work on a doctorate.

I might say that a long time ago, my great-grandfather decided it might be worthwhile for his children to have an education. He sent his two oldest sons by canoe to one of the first schools in southeastern Alaska, Sheldon Jackson. They paddled in a canoe that first fall, the forty or so miles to Sitka. They stayed there during the winter and came back the next year, and continued to do that until they graduated. Each of them impressed upon their children the need for an education. One of those children happened to be my grandfather. He and his wife decided that whatever sacrifices were necessary must be made so their children could go to college, and come back to the community to teach. They did that. Their children (my generation) are attempting to do the same thing.

I would like to go just a little bit into some of my current experiences. I started teaching in 1960 in the Olympic Peninsula in the state of Washington, and taught at a public school that Indian children from Lapush and non-Indians from the surrounding logging community attended. Very, very few graduates from Lapush were Indians. After four years I went to Alaska and taught in Fairbanks.

In Fairbanks we have a smattering of many races. The native population in Fairbanks is mostly Eskimo and Athabaskan Eskimos because of the need to make some kind of living, and in their part of the country, it is very difficult. Again, very few Indians or native Alaskans graduated from high school. I attended the University of Alaska during that period of time, and was told that very few native Alaskans ever made it out of the University of Alaska. I left Fairbanks and went back to my community, Klawock, Alaska, 99.9% Tlingit. Occasionally, we got someone who came in during the winter to brave the Tlingit people so we would have a non-Indian in the school.

I decided at that time that it was very important to begin doing something to strengthen the Tlingit culture in the school system. The reason I say that is because previous speakers mentioned the need for community or Indian involvement in educating the children. He says he is uneducated beyond high school. I listened to two individuals (where I went to school on the East Coast) who are world-renowned for their abilities, Jerome Brunner and B. F. Skinner. They said that a people's culture is passed on and directed by the schools their children attend. If we intend to continue our Indian cultures (if they are important), then it appears that we either have to control or strongly influence the direction of public schools our children attend, Bureau schools, or independently-controlled Indian schools that parents should be actively involved in. In Klawock I became frustrated because I was not allowed to use much of the money coming into the school to strengthen or help direct the Indian — the Tlingit — culture. I thought to myself, "God, something's got to be done. Maybe I need to go back to school." I was lucky to finish college. I was very fortunate to finish with a master's. It was a miracle I finished last year with a doctorate.

While I was on the East Coast, I had an opportunity in September of 1970 to read a new law, a first draft. As I read through it, I thought to myself that there were a lot of good ideas here. There were a lot of things that would have permitted me as the chief administrator of a small school in southeastern Alaska to do some of the things which the community thought important and which I thought important because I think that we had to have a joining of a few things: (1) the Indian professional, and (2) the parent. The Indian professional to present ideas that have been proven outside of our community and that are worthwhile to consider; the Indian parent because there the internal commitment is for Indian education.

I finished reading the law and had an opportunity to sit in with a group of Indian students which included Dan Honahni. We sat down for two months and went through it paragraph by paragraph, looking at what we thought was important, and scratching those parts we thought, we — as Indian professionals from or with varied experiences — didn't think the Indian community would accept. Then I had an opportunity to meet in January, 1971, with the two sponsors of the bill, Senator Kennedy and Senator Mondale. I made a presentation with the National Indian Education Association. They told us that whatever was included in the bill — that the bill would not include — or would not move in directions that the Indian community would not accept. I found that to be true. In March of that same year, I was offered an opportunity to act as a consultant on Title IV in the senate which was the beginning of my very active involvement with the development of the law. I took a couple of months off from my schooling. My grades suffered a little, but the experience was worth it. Title IV became a law about the same time I went to work in the Office of Education. I had an opportunity during this past year to help with some of the planning and setting the base for the implementation of this first $17 million.

I will attempt to go over a couple of things I think are very important; the first being what is necessary under Parts A, B, and C of Title IV, The Indian Education Act. Under Part A, we are allowed to design programs to meet the special educational needs of kids. In my experience this is not yet being done and will not until the parents of the kids in school decide what they want. This is a very important ingredient. The school cannot receive money under Part A until the parent advisory approves the application and budget. The parent advisory committee, by law, rule, and regulation, has to be involved in the planning, implementation, and evaluation. If a change is made, it is not allowed until the advisory committee says yes. From my experience, this is the first time the members of an Indian community have absolute say in what would be allowed in a program. We need — as Native Americans, as groups of people in the United States — to begin making great strides in the direction parents in the Indian communities feel are important. As professionals in the community (I talked about the marriage between the professional and the community earlier), we need to begin pointing out to the federal government what those special education needs are. We also need to sensitize the school system to what those needs are. There are over 250,000 Indian students in public schools; that's half the Indian student population — a large percent of our people.

Under Parts B and C, we have a discretionary-type program which means that the officers in the Office of Education can decide with the advice and consent of the advisory committee, what the money can be used for and who the money will go to. At this point, I'm more concerned with what the money will be used for. We need to begin deciding the priorities for Parts B and C, deciding at the community level where we know what the needs are.

Another part of the bill dictates that Indian tribes, organizations and institutions have the first priority for funding. They need to be given the time to design, operate, and evaluate the programs they are funded for before the rest of the world begins criticizing and saying, "Look, Indians have been given an opportunity to do something, and they can't do it." The non-Indian community has been attempting to improve our educational system (as Mr. Barlow mentioned) for the last four hundred years. They should give us at least that amount of time.

Another very important concept of Part B, Title IV is we need to reach a level of funding that is commensurate with the need for programs in the Indian community. The first year we had $5 million; the second year, we had $12 million. The first year the bill authorized $15 million. The second year it authorized $35 million under Part B. Under Part C we have adult education. There's not very much money in there. The first year $.5 million was authorized; for this year $3 million was authorized for spending next year while the bill authorized $5 million or $8 million.

I would like to take a couple of minutes to make you aware of what my own personal priorities are at the present time. Those personal priorities are based on my own experiences as a professional educator, the parent of four children, a nephew of teachers, and from my own research during the past two or three years. We have an advisory council for Indian education, the National Advisory Council.

I think we need a policy board for Indian education at the national level. We have many studies on Indian education. We need a comprehensive needs assessment so that when we go before Congress, we can say, "Look, this is what we want, and here's the proof." We need a basic foundation program entitling federally-connected schools an entitlement or an amount of money equal to the state average expenditure or

BEST COPY AVAILABLE

national average, whichever is higher, at minimum for grades K-12 for a community-based educational system. We need some additional programs or special programs with adequate funding for post-secondary students, in vocational-technical areas, undergraduate work, and master's and doctorate levels.

And finally, (a pet priority of mine) we need a parent-based early childhood program starting with the pre-natal mother to age three so every advantage is given to our children for developing his intellectual curiosity, language skills — English or the native language, emotional stability, and physical ability. The reason I say that is there is a tremendous amount of evidence available to us today pointing out that this is where the difference is made. Our public schools start at age six with kindergarten. Our pre-schools start at age three. Yet the experts are telling us that the base may be set or highly influenced during the pre-natal period to age three.

The Deputy Commissioner would be responsible for two very important areas. One is the implementation of Title IV, The Indian Education Act. The other is that he will have the responsibility with the four or five other deputies in the Office and the Commissioner, to set national policy for education in the United States, a very important job.

If anyone is interested in debating or discussing the merits or demerits — not demmerts — of those personal suggestions, I will be around for a little while. I am planning on leaving about two o'clock for a meeting.

BEST COPY AVAILABLE

Earl Barlow — Candidate for Deputy Commissioner

I listened to Mr. Sahmaunt when he suggested we appear before this convention to give you people some insights into who we are, what we are, and what we stand for. So with that in mind, I will attempt to give you a little of my background.

I was born, reared, and educated on the Blackfeet Indian Reservation in Montana. I attended a federal boarding school, rural schools, and a high school on that reservation. Technically, I am a Piegan Indian. If you haven't heard of the Piegans, it's no accident because history hasn't treated us too kindly. For those who read the journey of Lewis and Clark, you're aware that they traveled from St. Louis to the mouth of the Columbia River and back, and only had one incident with Indians. This group of Indians ran Lewis and Clark out of their territory. Needless to say, it was the Piegans who did. To this day we are a member of the Blackfeet Nation. In 1935 an anthropologist came to our reservation. He was being paid $500 a day, made a survey, and discovered that 99.9% of all the Indians on my reservation had two feet. So he wrote his doctoral dissertation, and from that day on, we have been known as Blackfeet. In Montana there's a saying: remember that — Blackfeet — are better than no feet at all.

I, too, am a veteran of the Armed Forces. I would like to tell you I'm not that old, but I am a veteran of World War II. I, too, took a test, and because of this test, was sent to college. I have completed twenty-five years in public education. Eighteen of those years were spent on the Flathead Indian Reservation in Montana. I would like to tell you that I went there by choice; but when I graduated from college in 1948, there weren't many opportunities available to a Montana Indian. I guess I went to the Flathead Reservation because that was the only place I was offered a job. I stayed there for eighteen years. In the small school I was in, I reduced the dropout rate of Indian students to the lowest in the state of Montana. While I was in this small school on the Flathead Reservation, many of the Flathead Indians there accused me of being biased and being prejudiced, that I favored Indian students. I didn't really favor Indian students and helped them because they were Indians. One look at the record of Indian education at that school became obvious that they did need some extra attention and extra help. I spent four years in the office of the state superintendent of public instruction in Montana, the first Indian to ever hold the job of Indian education supervisor in that state. In that capacity, I administered Johnson-O'Malley Act funds. At the present time, I am superintendent of schools on my home reservation at Browning, Montana, the largest school for Indians in that state.

I'd like to take a little time and talk about Title IV, The Indian Education Act. When I was in high school, I worked at a grocery store in Browning. It was a very modern store, and they installed check-out counters; something that the Indians were not accustomed to. They had a turnstyle; you come in, and the turnstyle would turn one way. Then to make sure you didn't walk out without paying, you had to go back by the check stand; the turnstyle would not turn the other way and let you out. One day I was working at the check-out counter and an Indian man in a great hurry rushed in; went through the turnstyle, down the aisle, couldn't find what he wanted, and in a great rush, came back. He attempted to leave through the same gate, the same turnstyle. He hit that thing so hard he actually turned a somersault. I rushed over to help him; he was hurting badly with tears in his eyes. He said, "You know, Earl, you. store is like that Wheeler-Howard Bill; you get in and you can't get out." Well, I've been involved with Title IV for quite some time. I think that the law is a sincere attempt to remedy problems in Indian education which have been around for a long, long time. For four hundred years the history of the United Sates has recorded a failure in education for the American Indians. Laws are only as good as the people who make them. Laws are only as good as the people who implement them.

I support the concept of Title IV, The Indian Education Act because through this act, I think we have the vehicle, the machinery, to bring about some changes and improvements in the lives of Indian people. I support the concept of programs,

goods, and services for Indian children regardless of their place of residence. This is dangerous talk in Montana because in Montana, as we are nationwide as Indian people, we continue to be fragmented. We seem to fall into being "played off", one tribe against another tribe. We have seen this throughout our history. There are those who seek to divide us, to keep us quarreling and bickering in order to continue their exploitation of us. Many people are concerned about Title IV because it does provide funds for Indian children who do not live on reservations. So today we have a delicate situation, that is, the reservation vs. the off-reservation. In my judgement the critical weakness of our Indian society at the present time is that we have great purposes which are necessary and needed to unite us. In strength there is unity. In Title IV we may have the great purpose that if properly handled, can unite us. Stephen Vincent Benet was an American poet who talked a great deal like an Indian and who had this to say at one time: "Grant us brotherhood, not only for this day but for all of our years, a brotherhood not of words but of deeds. We are all children of this earth. If our brothers are oppressed, then we are oppressed." I agree with what Stephen Vincent Benet said. When an Indian on a reservation is oppressed, those who are off the reservation are oppressed. And when an Indian who is off the reservation is oppressed, then his brother on the reservation is oppressed.

I think you will find that there are many well-documented studies about Indians, most of which came to the conclusion that American Indians have suffered because of failure of both federal and state governments to develop successful educational programs. Functional illiteracy is a major cause of poverty and unemployment among the Indian people. Education may not be the answer to all of our problems, but in my judgement it represents the greatest hope of Indians for a greater share of the benefits of this society.

A Deputy Commissioner of Education will be selected. I cannot tell you how important this position is. I'm not here to tell you I could do it; it's a big job. Whoever gets this job is going to have the support and backing of the Indian people throughout the United States. I envision a number of things that this position will and can do. I envision it as being an advocate for Indian people in the federal government, and I know this can be done.

In the state of Montana three years ago, the people voted to rewrite the state constitution. The elections were held. The delegates were elected, but not one Indian was elected. We went before the convention and asked that some provision be made for American Indians in the state constitution. We were received politely, cordially, but not vert sincerely, because what they said was we're going to draft an instrument which is going to guarantee equal educational opportunities for all people, equal rights for all people, and that means the Indians and the non-Indians. We pointed out that everytime they have language to that effect, it generally excludes Indians. Finally, we prevailed. In the constitution of the state of Montana, we do have a clause in which the state admits and recognized the distinct and unique cultural heritage of American Indians, and is committed in its educational goals to the preservation of our cultural integrity. Montana is the only state in the Union that makes a specific reference to American Indians. We are told we should work through the system, and I think we have. I heard Marvin Franklin speak a couple weeks ago at the dedication of the Rocky Boy School. He, too, says we need an amendment to the Federal Constitution, which I really think can be done.

I think whoever is going to be Deputy Commissioner must build unity among the people. Whoever is Deputy Commissioner must be careful not to replace non-Indian paternalism with Indian paternalism. Indian paternalism is equally as bad as the federal or non-Indian paternalism. I foresee a need of the person who gets this job to coordinate Title IV with the Johnson-O'Malley Act and other Title programs which go for the benefit of Indian children. Most of you are aware that when Title IV was passed, the Bureau of Indian Affairs said that there was no longer a need for Johnson-O'Malley Act funds for education. They were prepared to begin to phase this out which would be a drastic and serious mistake. This must not happen, but it will unless we're prepared to do something about it.

Whoever gets this job should be prepared to build Title IV into what the authors and the people who wrote it dreamed. When this law was passed by the Congress of the United States, $450 million was authorized by Congress to carry out the provisions of this act. Most of you are aware of the history of Title IV. We got $18 million last year, and then that was impounded. It took law suits and the work of a lot of Indian people to get that $18 million released. This year we're looking at $40 million; next year, $60 million to $75 million. We must continue to work because back in Washington, D.C., there is really no great belief by non-Indians in the concept of Title IV. They do not believe in categorical aid for Indian people.

I personally have been advised that I am unknown; that's true; I lack exposure, that's true; and I've been told and advised that I should politic more. I am sorry, I regret that it's not my nature. I do not think I can be all things to all people. I do not think I can obligate myself to various groups. I cannot talk out of both sides of my mouth. I can tell you that I will obligate myself to the Indian children of this country.

I've been rather busy in the job I'm in. We have 2,500 Indian students in my school with a dropout rate of 50% to 60%. In our senior high school of 300-350 pupils, we sometimes have 100 students absent every day. We are fighting an outbreak of infectious hepatitis in our school right now. Everyday we have students who have overdoses of drugs. Last week we attempted to revive an eleven-year-old girl who got some alcohol, drank it, and passed out in the lavatory. These are some of the things we are faced with. We need a relevancy program to meet the needs of children. There has to be local determination of these programs. I don't believe anyone can sit in Washington, D.C., and tell the Navajo, Blackfeet, or whoever, what is best for their children as it must come from them. I would work for a system whereby every child regardless of where he lives, the size of the school he attends, his race, his creed, and his socio-economic status, so that each may be inspired to develop to his fullest intellectual, emotional, social, ethical, and moral stature. It's a big job; it will take the efforts of all the Indian people.

BEST COPY AVAILABLE

With regard to Title IV, I see two issues I'd like to speak on. One has to do with the legislation itself; the other with its administration. Briefly, the legislation under Part A says a school district makes application, and the application is approved; but it cannot be funded unless it is approved by that parent advisory committee. There are some school districts who don't want to bother or take the time with making applications. In those instances, the parent advisory committee should have the right to make an application for their children within that school. I would advocate that particular change. The other has to do with the administration of the program. There are many of us who don't feel "keen" about working in Washington, D.C., as it takes us away from family, community, and relatives; but that's where the task is for some of these decisions. I would suggest that if the Deputy Commissioner asked you to work in Washington, D.C., to consider it because we need good qualified Indian people there making those decisions.

Again, I want to thank you for inviting me to speak.

BEST COPY AVAILABLE

Jon Wade: Candidate for Deputy Commissioner

I want to thank Bill and Earl for reading my speech, and also for their very fine works. A couple weeks ago the three of us endured interviews in the Office of Education; I thought I was very "cool" and confident during those interviews. This morning I'm very humble and proud to be before you folks. Dan mentioned earlier some of the controversies of the National Council. The council made at least two good decisions in nominating Earl and Bill as candidates for the position of Deputy Commissioner.

A little about myself. I'm — the name is *Wade*, not *Wayne*. I'm from Flandreau, South Dakota, and a member of the Flandreau Band of Sioux. I was raised in that community and went to school there. I received a bachelor's degree at Northern State College in Aberdeen. I taught school for four years — three of those years at the Flandreau Indian School. I received a master's in mathematics. I hoped to return to Flandreau to be the best mathematics teacher in the country; but a good friend of mine, Chuck Geabeau, left the state department of public instruction at that time. He told me to take his job; so for three years I was the state director of Indian education for the state of South Dakota.

In 1968 I moved to the Area Office of the Bureau of Indian Affairs directing the Johnson-O'Malley program for the Aberdeen area. I'm very proud to say that the Aberdeen area was the first to consider and accomplish contracts with tribal groups for the administration of Johnson-O'Malley funds. We have four such contracts: United Tribes of North Dakota, United Sioux Tribes of South Dakota, Nebraska Indian Inter-tribal Development Corporation, and the Omaha Tribe of Nebraska. All four have been administering Johnson-O'Malley Act funds for their people. In addition to that responsibility, another burden, joy, challenge, has been placed in my way to assist Indian groups who want to contract for the operation of education programs. We have five such contracts where the tribes have contracted for the total operation of their schools, and I have a responsibility to provide some assistance to that task. A couple of years ago, like Bill, I spent some time at the University of Minnesota working towards a doctorate. I haven't had time to finish that yet.

Excerpted from the Keynote Address: Mel Tonasket, President of the National Congress of American Indians

"It concerns me very much to see what is happening throughout the country in Indian education. A lot of it is good, but a lot of it is still not good. I've been associated with about three different colleges back in my home state. I'm on an advisory board at Eastern Washington State College where we have had numerous showdowns with the administration. They

talk and they talk and they talk about Indian education, but when we ask them what in their mind is Indian education, they have no answer. Yet we have a hard time getting them to work with us Indians and in trying to tell them what we feel Indian education is. To me and to the people I work with in Indian education, Indian education is more than just a school teaching you to talk Indian or teaching you how to bead or to dance; Indian education has to be how they fill you up inside, how they develop you from the heart on out, how they teach you to get along and to respect your land and your people. I haven't seen too much of that happening. Of the three and a half years that I've been associated with the schools back home, I still haven't seen that happening.

To show you how long Indian people have been saying this, I've brought up a book called *I Have Spoken*. I hope everybody has read this because this is kind of my Bible. It is a book of speeches of the great Indian leaders in the past, and it — this one little speech — kind of relates to what I'm talking about right now. This particular speech was said in July 4, 1744, a long time ago, and it is still a concern that I have only with a little different curve to it. Let me read it to you. This is said by an Iroquois Indian in 1744 when the Virginia legislature was going to try to send some Indians to college in Williamsburg. This Indian said, "We know you highly esteem the kind of learning taught in these colleges. The maintenance of our young men while with you would be very expensive to you. We are convinced that you mean us good by your proposal, and we thank you heartily, but you who are so wise must know that different nations have different conceptions of things, and you will not, therefore, take it amiss if our ideas of this kind of education happen not to be the same as yours. We have had some experiences with it; several of our young people were formally brought up in the colleges of the northern provinces. They were instructed in all your sciences, but when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger. Knew they neither of how to build a cabin, take a deer, nor kill an enemy. They spoke our language imperfectly and were, therefore, neither fit for hunters, warriors, nor counselors; they were totally good for nothing. We are, however, none the less obliged for your kind offer, though we decline accepting it. To show you our grateful sense of it, if the gentlemen of Virginia shall send us a dozen of their sons, we shall take great care of their education and instruct them in all we know, and we shall make men of them." Ladies and gentlemen, that is what we need back on our reservation. We need our young people to go out and learn and expand their minds and come back still an Indian, but wise in other ways also. I've seen different times when Indians have gone away to college and they've come back as professionals and have lost a little bit of the contact with the old people and with the ways of their tribe. They come back sometimes, not all the time. I hope that no more do they come back caring more on how to make money and not really thinking about how their natural resources would be exploited to make that money. I've seen it happen. It's my goal for our people on the Colville, when they come back, that they come back as an added resource to the already abundant resources that we have in land and people and that they come back with the same kind of heart with which they left us.

With all the brainpower that is in this audience and around this building someplace, I hope that something will be done during this conference, not people like myself getting up and talking, and not a bunch of speeches, and not a lot of complaints — but action, direction, and involvement and coordination.

Further, I would like to say that the National Congress of American Indians both on the hill and throughout the country supports the National Indian Education Association in any of their efforts and will really push to try to break loose, try to increase the federal funds for Indian education through the country.

Peterson Zah

Legal Issues in Education

— Excerpts from a panel discussion on law and legislation in Indian education.

Panel Members: P. Sam Deloria, Director of the American Indian Law Center, University of New Mexico; Peterson Zah, Director of Dinehetina Nahiilna Be Agaditahe, Navajo Legal Services Program, Navajo Nation

Introduction

One important aspect of the conference was the discussion of legal and legislative issues before the Native American community. Mr. Deloria's candid and at times vigorous remarks were stimulating and thought-provoking. The discussion has been excerpted.

MR. DELORIA: There are a series of long hair cases and there are a number of Indian young people who have been kicked out of school and who have been denied an education because the school has decided that their long hair is a disruption of the educational process. These [cases] raise issues of the freedom of Indian people to express themselves, to represent their culture within the anglo educational system and within the anglo society in general. Added to the freedom of expression issues are freedom of religion issues in the Indian situation. These are very important lawsuits. If the Indian educational community will inform itself of these suits, it can be very important to supporting the right of these Indian people to dress and act in a responsible and free way. Lawyers can do just so much, then it is up to people active in education to get the professional organizations behind them. Right now there are some lonely and scared Indian kids who are being denied an education because of a bunch of Archie Bunkers on school boards.

BEST COPY AVAILABLE

BEST COPY AVAILABLE

Presently the Interior Department is facing an order of a prejudiced court in Albuquerque, saying that the Indian Preference statutes' part of the Wheeler Howard Act is unconstitutional because it denies those poor white folks an equal right to a job in the Bureau of Indian Affairs, at the same time facing an order from the Circuit Court of Appeals in Washington, D.C., telling the Secretary of Interior that he has not been implementing the Indian Preference statutes thoroughly enough.

Naturally, this dispute will have to be resolved by the United States Supreme Court. And so the government has asked for a stay on the Albuquerque decision, which means that the other decision is what is in effect. This is something that has obvious impact on the educational system that the BIA controls.

MR. ZAH: One of the things that the Navajo Tribe is trying to do — and I think it is applicable to all Indian reservations — is trying to simplify things so that the state agencies will not receive any kind of federal money for the education of Indian children. I think the Navajo Tribe is in a unique position to take the leading role in trying to initiate legislation in Congress so that this type of direct funding could be accomplished. My understanding of [the legislation Navajo Nation intends to introduce in the Congress] is that all Tribes would be included so that Navajo will take the leading role in trying to initiate changes.

We are griping about the Title I Program, about Title IV. We are griping about Johnson O'Malley funds. I am chairman of the Window Rock School District. At times, two or three years back, I was on the outside throwing stones inside, but now I'm on the inside. I have to look at what the State law and the State regulation says insofar as how the school should function. And there comes a time when you become very frustrated — in our school system the State of Arizona dictates to the school district as to what textbooks ought to be used and what kind of educational processes ought to be permitted — within the school district. What they are saying is that the Indian Tribe or the Navajo Tribe is not considered an agency which could receive federal money. These things are built into the regulations and they become laws. They hide behind those laws very conveniently. What we are trying to do is to eliminate that (problem). Instead of State funding, we want direct funding to the Navajo Tribe. If we are going to survive as Indian people we need to get a hold of our educational system.

"What we want to do here is to be very clever, because what is really happening is that people from the other side are playing politics with the school system and Indian people . . ."

I think it is one thing to gripe about your educational system, I think it is one thing to gripe about how the teachers behave in the school districts, and to talk about how the school ought to be run. But I think it is another thing to try and organize a community into a school system having a democratic election process and be able to elect your own people to sit on a school board.

In Window Rock about a year ago, we had a situation where there was a lot of organizing done in the community so that we now have a majority of Navajos working on the school board. We are trying to change the curriculum, but in the process of doing this, we had to fight the State. We had to fight their laws. We had a county attorney representing the State who was advising the school board and it became very difficult for us to deal with the problem, because he acted in the interests of what the State wanted us to do. Sometimes, in some ways, the State educational system is worse than the Bureau of Indian Affairs.

[BIA] contract schools such as Ramah, Rough Rock, Barego Pass and others have problems trying to deal with states. The State Universities don't recognize these schools as learning institutions equivalent to other leaning institutions in the State. As educational communities and as Indian people, we have to change these laws. If there are no laws, then we ought to get together and implement some legislation so that these things could be done.

In the area of student rights, because of certain kinds of school boards, Indian students have been expelled — in some cases for no reason at all — from different school districts that I know of in the Southwest. I've been involved with student movements on the reservations and I know that prior to this year there has been very little student rights in the Bureau schools. Sometimes it disheartens me to look at some schools — like Gallup High School (Gallup, New Mexico). There is a big school where the construction was paid with Johnson O'Malley funds and special education monies. We brought suit against them for misuse of federal funds. The Federal District Court in Albuquerque ruled in our favor. We are trying to deal with the problem so that such a thing will not occur again. We have to be able to outsmart them and be able to do what we want to do. What we want to do here is to be very clever, because what is really happening is that people from the other side are playing politics with the school system and Indian people in the community.

MR. DELORIA: The single most important legal issue in education is related to the proposed legislation that the Navajo Division of Education has drawn up (direct funding to the Tribe for education). Right now we are at a stage in development where Indian tribal sovereignty, Indian right to self government has to be used or it is going to be gone very soon. We are seeing a new termination policy without it being announced. Our attention is supposed to be focused on the President's message of (July 8) 1970, the Administration's support of the (Taos Pueblo) Blue Lake bill, the Administration's support of the Menominee (Wisconsin) restoration, and that same stupid package of seven Bills that those guys put in every year. In the meantime they are moving rapidly to terminate Tribal government by closing out categorical aid programs substituting revenue sharing in which Indian Tribal governments were put in the general Revenue Sharing Act in the most awkward way. For most Tribal governments, it didn't amount to enough to make any significant difference. For example, if you examine the revenue sharing concept in housing — take away HUD (Housing and Urban Development) and substitute a payment directly to the individual for him to go out and find his housing on the private market — I don't know about your reservation, but the last time I was in Pine Ridge there wasn't any private market, unless somebody had an old car he wanted to let you buy and drag over to your house to use as your guest room. If there is no private market, revenue sharing is meaningless to an Indian community and there is absolutely no way for Indian Tribes to participate in it.

There are education revenue sharing concepts, but to the extent that you would have to sit on the State House steps and hope somebody throws some crumbs to the Tribe or to the Indian community. If that's not termination, I don't know what it is. It seems like the only way you can get the attention of the Indian community on any issue is to call it termination, so that's what I'm calling it. The issue that is raised is — what is going to be done about this?

A serious problem is coming out of this lawsuit in Albuquerque. The anti-Indian preference lawsuit plus a lawsuit that an out-of-control lawyer is bringing against the Santa Clara Pueblo. Both raise the issue of the constitutionality of separate Indian services. The suit against Santa Clara Pueblo particularly raises some difficult questions because it involves the right to access to benefits from the Tribal Housing Authority, using funds from the Department of Housing and Urban De-

velopment (HUD) when the Tribe is forced to sign a civil rights compliance form in order to receive the money. With the exception of Snyder Act money, that is, BIA money, every federal dollar that is spent on Indians, is spent after somebody has signed a civil rights compliance form. Even though this has been ignored up to now, it is not going to take too long before the questions are raised about the very existence of Indian Tribes in the context of the Civil Rights Acts. This has got to be considered particularly if there is a move to make Indian Tribal governments recipients under revenue sharing plans, or even if Indian communities, Indian-controlled schools, and Indian Tribes continue to receive categorical grant programs. Unless we get some kind of general amendment waiving civil rights requirements or setting up appropriate standards for the administration of programs in Indian communities, we are facing a very serious threat.

So, the twin issues — 1) Indian communities and Tribes moving in and establishing themselves as recipients on the same basis as states, and, 2) doing it in such a way that they don't run into the civil rights problem — are of utmost importance. Something has to be done about it. And it really is termination!

One of the big weaknesses in making progress in the field of education particularly is the fact that there is little organized and articulate force. A few staff people cannot do this job alone. There has to be an informed Indian education lobby, if you want to call it that, that has some standards and applies those standards, and raises hell when those standards are violated.

Some of our AIM friends around the country say that Indians are bought off when they are funded by a government agency. At the American Indian Law Center, we are funded partly by Title IV, and I'm here to say that I think that the Indian Education Advisory Board set up by Title IV is the most disgraceful example of government manipulation of Indians that we have seen in an awful long time. And people aren't doing a damn thing about it. In ten years we will all be sitting on those State House steps if we don't do something right away.

Bureau of Indian Affairs services are in two forms: one is in compliance with specific treaty obligations, the second is Bureau services — part of the general trust concept that crept into the law — but designed to provide the basic services (or to fund them) that are available in any community as a result of local tax revenue. So, Bureau money to the Tribe as local tax revenue is to city and county.

It seems to me that Indian Tribal governments are entitled to — in fact have a duty to seek — other categorical assistance from the Federal government just like any city and county does to supplement the local services that they are able to provide for themselves. So, it seems that in the first place it is unrealistic to think that the Bureau budget can be brought up to a level to provide everything that the Tribes are getting from other agencies. In the second place, it is the wrong concept of Tribal government. I think the Tribal governments are entitled to get in on every action there is around town, in addition to getting basic dough from the Bureau to keep the streets swept and all of that.

But in order to keep that going, we must deal with the civil rights problem and the problem of to what extent we have to work through state governments. That is where the Tribes were on the verge of a major breakthrough — until that moron at NCIO (National Council on Indian Opportunity) screwed the whole thing up — OMB (Office of Management and Budget) would have rewritten all the guidelines for us and all the Tribes would have been home free. But it was fouled up and we have to start all over again.

" . . . the first thing that has to be done — is the same thing we say to NIEA every year at the conference — is that every one of you has to get on this and start screaming."

I think there is a real danger in going the OE (Office of Education) route. The main danger is because OE and other HEW (Health, Education and Welfare) programs are designed to go through the state — there is a danger they would want to set up public school systems chartered by state law, when there is a rusty old Tribal government sitting there which has the same power to charter public school systems and any other damn thing that needs chartering and nobody uses it.

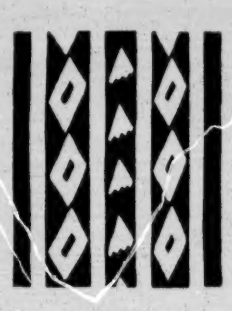
So the first thing that has to be done — is the same thing we say to NIEA every year at the conference — is that every one of you has to get on this and start screaming. Write your Congressman. Write to the President. Write to Mrs. Hansen (Julia Butler Hansen, D-Wash.), write to Senator Bible (Alan Bible, D-Nev.), and tell them what is happening.

What the Tribes can do is to send a list to their Congressional delegation, to Mrs. Hansen, to Senator Bible, as well as to the Secretary of the Interior and everybody else who seems appropriate, a list of those Indian kids who did not get into school because they didn't have any money. The average age for two-thirds of the average reservation is under 18. That number is not going to get smaller. If you miss it this time, the line is going to get longer next year. It is a very important issue, but people have to get on it. You've got to feel the pressure.

We come to these conferences and explain these issues, but when fourteen Indian organizations went in to meet with (former Secretary of HEW Caspar) Weinberger, on the question of the release of Title IV funds, he questioned their credibility. He said, who the hell do you guys represent. And the reason the Administration can get away with things like this is because there is not enough pressure from the community. You have got to get involved in these issues or it is all going to be gone.

I think the next few years are not only going to be important for because of the implications of revenue sharing, but if you haven't figured it out by now, take another look: there are two Presidential candidates who are trying to pass Indian education bills. We've had Ted Kennedy's (Senate, D-Mass.) on the books, and S. 1017 is Henry Jackson's (Senate, D-Wash.) Indian education bill. The problem is they are sitting back there in Washington, D.C., drawing up laundry lists of Indian education legislation because they are not getting enough input from the communities as to what you want. Now if we are so politically inept that we are going to end up with an empty sack when we've got two Presidential candidates trying to outdo each other, we have really blown it. We have really dropped the ball.

We've really got to get on these things.



BEST COPY AVAILABLE

Financial Aid for Higher Education

Ben Lucero — Palomar College, San Diego, Calif.
Leroy Falling — BIA, Albuquerque, N.M.
Charles Toyebo — BIA, Sacramento, Calif.
Spencer Sahmaunt — BIA, Portland, Ore.

The three major problems with attending an institution of higher education are getting in, staying in, and getting out successfully. "Indian students are not having difficulty getting into college today [since] we have a large list of junior colleges and community colleges that have policies that say if he is a warm body we'll take him" and "last year alone [over] 1250 Indians [graduated] with degrees [and] almost a hundred of those were advanced degrees . . . Ph.D's . . . Masters degrees and so on" (Falling). The American Indian Law Program has "turned out more [Indian] lawyers in the past year . . . or two . . . than ever existed before in the history of our country [and] . . . not a single graduate has gone out to establish a practice of his own to become a fat cat . . . All . . . have taken jobs affecting Indian people, either in corporation law, tribal law, [as] Bureau solicitors, . . . [in] water rights and . . . other legal categories" (Falling). However, most Indian college students are having "trouble . . . finding enough . . . money to help them go to college" (Falling).

The main sources of financial aid for Indian college students are the Bureau of Indian Affairs and the grants and loans administered by the U.S. Office of Education. Money is available to Indian students via the BIA higher education program only if certain criteria are met. These are:

1) Applicant "must be ¼ or more Indian, Eskimo or Aleut of a tribe served by the Bureau" (Falling). Terminated tribal members are not eligible.
2) Applicants "must be enrolled in an institution that is accredited [and] in pursuit of a *regular* or *advanced degree*" (Falling). Vocational and Certificate training do not qualify. Junior and Community colleges do if their credits are transferable to a four year school.
3) Applicant "must be considered financially needy by the institution's *financial aid office*" (Falling).

"The Indian student must apply through the financial aid office for . . . assistance, take advantage of any grant type funding that the institution has to offer and the Bureau would respond to the unmet financial need as determined by that college's *financial aid officer*. So, after they've met those requirements, an Indian student may apply to his area office to receive a grant based on that undetermined need" (Falling).

A major source of frustration for Indian students seeking financial aid is the local institution's financial aid office. In the case of grants such as Basic Educational Opportunity Program (BEOP), Supplemental Educational Opportunity Program (SEOP), Work Study grants and National Direct Student Loans (NDSL) "the Indian student . . . is eliminated in all cases because many financial aid officers interpret this Educational Opportunity Grant as not being a source of funding . . . because the Indian student has an entitlement from the Bureau of Indian Affairs" (Lucero). Since many of the regulations and guidelines for administering these grants have not been approved, however, "these individuals have . . . taken upon themselves the responsibility of interpreting laws and regulations that are not final . . . and are implementing programs illegally, because the regulations for the higher education act have not been [finalized]" (Lucero).

Additional problems arise during the determination of need by financial aid officers especially with regard to tribally owned livestock, natural resources and real estate since "in many institutions, financial aid officers, in making an attempt to determine the total need . . . of [a] student, have intentionally incurred these resources . . . then they eliminate and disqualify the student because he has too much" (Lucero).

It is also very important for Indian students to apply as early as possible for financial aid because by not doing so "a situation [arises] where the financial aid officers have an out whenever they elect not to apply some assistance to the Indian students" (Sahmaunt).

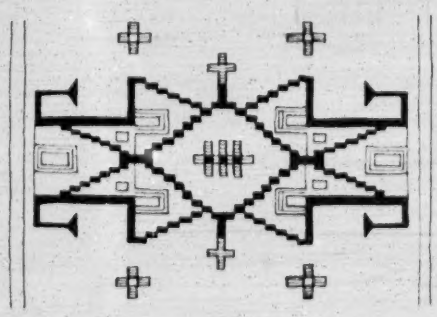
More stringent guidelines are being negotiated between the BIA and Office of Education and should have been disseminated in the Federal Register of November 21 (though no guidelines were found in that or subsequent issues) that "clarify HEW policies concerning the responsibilities of institutions of higher education to provide services to Native American students . . . on a non-discriminatory basis" (Lucero).

Suggested guidelines include:

1) "In calculating both the eligibility and the level of need of Native American students seeking financial aid from institutions of higher education, such institutions shall not take into account or otherwise make adjustments for 1) Availability of financial assistance to such Native Americans from programs operated by the Bureau of Indian Affairs, 2) Any sum of money received by such Native American student or their parents or guardians as part of distributions made pursuant to a tribal judgement award authorized by the Congress, 3) The value of any land or permanent fixture or structure erected thereon held by such Native American students or their parents or guardians in trust fee or restricted fee whereby the alienation of such interest in such real property or the buildings and fixtures thereon cannot be made without the consent or approval of the Secretary of Interior or his designee and/or tribal officials" (Lucero).

This would make BIA grants separate from and additional to other educational grants the student might be able to obtain. It would also stop the practice of counting tribally owned property as personally owned when determining need.

"We as Indian educators, Indian parents, Indian students have a responsibility to ourselves, to our people and to our youth pursuing higher education . . . to get ourselves involved with the financial aids associations at a state level, at a community level [and] at a national level. Until they become aware and become educated, they are not going to make any changes and we have that responsibility to ourselves and to our people" (Lucero) because "it is in the youth of today, in the students of today in which is vested the leadership and the future of . . . Indian America"



BEST COPY AVAILABLE

Students Become An Integral Part of NIEA

Student participation in making NIEA policy became a reality this year with the election of nine college students to an enlarged NIEA Board of Directors. This radical change for an organization as large as NIEA was made because of the exceptional concern exhibited by student groups attending the last two annual conferences. The National Indian Education Association is honored that the students have chosen it as the organization through which to express their concerns on Indian education. Concerns of the students at the Fifth Annual Conference included representation on the Board, scholarships, and other student-oriented problems.

Students held at least four major meetings during the conference. Most of these concerned the ways and means of electing board members. At the first Membership Meeting the members decided to designate nine board positions for students. During the week students met and decided to allot the seats by geographic area. Two seats apiece were assigned to the northeast, northwest, southeast, and southwest. The remaining position was at-large. Students were nominated by regional caucus with the only stipulation being that they would remain students during their term as Directors. With assistance from the Election Committee, elections were held on November 16 and student Board members participated in the selection of the Executive Board. Student Board members are:

Carol McCoy — First Vice President — Pueblo
Anson Baker — Mandan-Hidatsa
Michael Burris — Chippewa
Dennis Decoteau — Sioux
Adell Gaines — Choctaw
Michael Haney — Seminole-Sioux
Patricia Mangiaracina — Oneida
John Suazo — Pueblo
Matthew Tiger — Creek

Scholarship money is the major concern of the students. During the Annual Conference, significant time was spent discussing several aspects of scholarship funding. One problem is that the Bureau of Indian Affairs has not budgeted sufficient money to fully fund Indian students. Students recommend that NIEA request that 6.5 million be included in the Bureau supplemental budget to provide full scholarships for the 11,200 students enrolled in college and for 4,200 presently on scholarship waiting lists.

Another concern is the pending decision of the Office of Education not to allow BIA scholarship recipients to finance college costs through matching grants. Without these additional funds, many Indian students will be unable to continue in school.

Since the Annual Conference, the NIEA Board has actively addressed both of these problems. Board members have addressed their concerns to the appropriate agencies and have presented testimony to the House and Senate. Favorable results are anticipated.

Students discussed their interpersonal and intercultural needs as students on individual campuses. In order to survive in the culturally alien college environment, American Indian faculty and staff are necessary. Particularly important are counselors, financial aids people, librarians, admissions staff and others who provide compensatory services. Programs of two types are needed: an interdisciplinary major in Indian Studies and centers where research, social programming and compensatory services can be provided. Financial aids "without all the bureaucratic white tape" must be provided in accordance with Indian needs. Facilities must be provided or improved. Learning materials, including books, films, and other non-print resources which accurately reflect student needs are required. Housing and other creature comforts like Day Care centers must be provided for Indian students.

Resolutions for the endorsement of Indian programs in higher education in Wisconsin, South Dakota, and Oklahoma were passed by the students. Support for the Wounded Knee defendants was given. In all, the students made a very positive and important input to the Annual Conference. As Ace Sahmaunt, Executive Director of the National Indian Education Association has stated:

"Their presence as members of the organization and their having representation on the Board of Directors strengthens the efficacy of the NIEA as a legitimate voice of Indian people concerned about Indian education."

National Indian Education Association Library Project

The NIEA Library Project, a federal grant program funded under Title II-B of the Higher Education Act, is designed as a four year program to : (1) assess Indian information needs; (2) implement Demonstration Centers; (3) operate the Demonstration Centers; and (4) evaluate Demonstration Center effectiveness.

The first three phases are now complete and the Library Project is now entering its evaluation phase. Assessment of Indian information needs in Phase I has resulted in the first large scale effort to find out what information Indian people think is important. The results are reported in published reports which can be found in the ERIC System ED-066191 through ED-066195.

Phases II and III concern themselves with the implementation and operation of demonstration library and information services at three specific sites: the St. Regis Mohawk Reservation; the Standing Rock Sioux Reservation; and the Rough Rock Community on the Navajo Reservation. The Akwesasne Library-Cultural Center is the St. Regis Mohawk informational, cultural, and informational agency. At the center of the Center is the library which provides the Mohawks with print and non-print information on such disparate subjects as health, job placement, Indian society and culture, and life coping skills. The museum gives a retrospective look at Mohawk life, and provides cultural classes for transmission of cultural values. College, high school equivalency, and Right to Read programs are conducted in the center as well.

BEST COPY AVAILABLE

The Standing Rock Tribal Library System is composed of four libraries, and archive, and a video unit. As a system, it provides information in all formats for the use of the Standing Rock people. Television shows, radio shows, and a weekly newsletter provide the residents with local input. Books, video, and other non-print resources are used to provide educational, recreational, and life-coping information.

Rough Rock serves a traditional Navajo community. Library and information services stressing the unique needs and abilities of the Rough Rock students are offered in the three community schools. For adults, video information services in Navajo are stressed. Particularly important is locally produced information on life-coping skills like crop production and animal husbandry.

Phase IV of the Library Project will concern itself with evaluation and dissemination of information. Successful components of the Project will be documented and distributed to Indian communities and libraries for implementation and replication.

A Joint Policy Statement of:
National Indian Education Association
and American Library Association

In order to meet informational needs of American Indians and to survey and promote the rich cultural heritage of American Indians, the following goals are presented as guidelines for programs of library and information service serving American Indians.

Goal — All library and information service must show sensitivity to cultural and social components existent in individual Indian communities.

All forms of library service will require the application of bi-lingual and bi-cultural principles to insure success.

Goal — Indian representation, through appointment to local boards and creation of local advisory committees concerning service to and about American Indians, is essential for healthy, viable programs.

Goals should have input from those persons it attempts to serve; thus insuring programs and materials which will truly meet informational and other needs.

Goal — Materials which meet informational and educational needs and which present a bi-cultural view of history and culture, must be provided in appropriate formats, quality, and quantity to meet current and future needs.

The library should produce its own materials, if they are not available, in a language or format used by most of the community.

Goal — Library programs, outreach, and delivery systems must be created which will insure rapid access to information in a manner compatible with the community's cultural milieu.

Library programs in Indian communities must take into account that local community's cultural life style.

Goal — American Indian personnel trained for positions of responsibility are essential to the success of any program.

Recruitment and training programs must be devised and implemented.

Goal — Continuing funding sources for library and information service must be developed.

Library service, as a function of education, is a treaty right of American Indians.

BEST COPY AVAILABLE

Laura Wittstock
Project Director

Project MEDIA To Develop Data Base of Native Materials

Gego inisinaa an anin inad gigwis ga ikidod gimishomis. (If I tell you nothing, my child, what will you tell your child — Grandfather used to say.) These words of the Anishinable were told to us by Duane Bill Chatfield of Leech Lake. They are as significant today as when grandfather said them. It is the primary work of Project MEDIA to sort out all the materials that are being written, taped, filmed, and recorded about, by, or for the Native peoples. Now in the first year of a planned for five-year effort, the project is funded by a grant under Title IV, Part B of the Indian Education Act, Public Law 92-318.

As presently being developed, the work will be divided into three activities: 1) We will gather information for a computerized data base. This material will be annotated by Native evaluators. Information from the data base will be available to the Native community through a printed catalog and a Selective Dissemination of Information (SDI) user system. 2) Evaluative criteria for annotating the materials data will be developed through consultation with the Native community. This criteria will be a standard guideline for evaluation. 3) In the second year, and as our knowledge of the materials becomes clearer, we will conduct workshops in as many as 10 locations across the country. These workshops will have the purpose of carrying to Native communities information on the project, the materials and discussion on ways to combat or correct errors and missions in the literature. Other discussion will be on how to promote a positive image in media.

Project MEDIA came about within NIEA as a result of recognition of the need for this kind of research by our Board of Directors and especially the Library Project, another NIEA effort. By maturity, we can expect to be assisting the reservation sites of the Library Project, supplying information for the proposed NIEA Curriculum Development Clearinghouse, and most importantly, putting a tool for change in the hands of Native parents.

We now have 560 Native individuals who signed on as participants. For information on becoming a participant, contact the project through NIEA.

Elizabeth Whiteman
Project Director

EPDA Technical Assistance Project of the National Indian Education Association

BEST COPY AVAILABLE

The National Indian Education Association was funded July 15, 1973, by the Office of Education under the authority of the Education Professions Development Act (EPDA) Part D, 5% Set-Aside, also known as the Indian Teacher Training Set-Aside Programs, as amended by Sec. 532 Part E, Title IV of PL 92-318. The NIEA project is expected to provide a program of consultation, technical assistance, and coordination for 17 Indian teacher training projects throughout the United States. It is our purpose to serve as an umbrella organization for the Indian teacher training grantees. The goal of the National Indian Education Association is to assist each project in obtaining maximum success through the provision of expert technical assistance as requested by each project director.

Currently, the NIEA project has provided these 17 projects an office which they can rely on as a vanguard for their current Indian teacher training efforts. The EPDA project has been instrumental in helping various projects attain their goals by providing financial assistance for consultants which are deemed necessary by each director. Two project director conferences have been held in order to allow the project administrators to communicate with one another and to begin to familiarize themselves with other Indian teacher training programs. The intention has been to instill a feeling of cohesiveness of all projects and for project directors to know they are a part of national Indian efforts to train Indian teachers.

These projects are as follows: Northern Michigan University, Marquette, Michigan; St. Lawrence University, Canton, New York; State University of New York — Oswego, Oswego, New York; State University of New York — Fredonia, Fredonia, New York; Pembroke State University, Pembroke, North Carolina; United Southeastern Tribes, Inc., Sarasota, Florida; Mississippi Band of Choctaw Indians, Philadelphia, Mississippi; Northeastern State College, Tahlequah, Oklahoma; Oklahoma City University, Oklahoma City, Oklahoma; University of New Mexico, Albuquerque, New Mexico; University of Arizona, Tucson, Arizona; California State University — San Diego, San Diego, California; University of Washington, Seattle, Washington; Advocates for Indian Education, Spokane, Washington; Sheldon Jackson College, Sitka, Alaska; Coalition of Indian Controlled School Boards, Denver, Colorado; Sinte Gleska College Center, Rosebud, South Dakota.

Each conference which is held will have a specific need to fill for the projects. The initial conference in August brought all the project directors together for a review of their programs, a look at the program's goals and objectives and administrative requirements including record-keeping, quarterly and financial reports. In addition, general technical assistance needs were jointly identified with the program directors for the year.

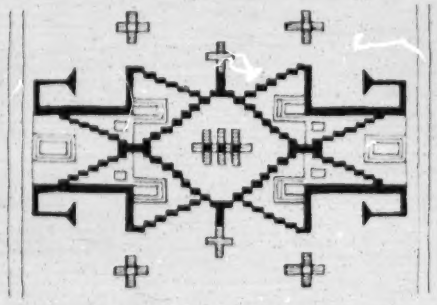
The second conference was held in March for the program directors and select staff members. They assessed the content and administrative aspects of their program and were able to identify special materials and other training efforts relating to Indian children and the classroom setting. Program evaluation also played a major role on the conference agenda.

If funds allow, the third or last conference will be called for the purpose of evaluating, assessing, and summarizing educational findings, teaching methods, and curriculm changé which can enhance the entire teacher training process.

As a vehicle to increase communication among projects, a newsletter is being published on a monthly basis which is available to project directors and the NIEA membership. EPDA project directors are asked to provide information about their own projects or to write articles about their particular field of expertise.

Recommendations have been made for each project to begin considering ways to institutionalize various aspects of their curriculum into schools of education as well as generally agreeing on basic course tailoring that should be offered or required of teachers interested in teaching Indian children. Ultimately, evaluation findings will be analyzed with a view to using the methods, materials, and problems noted from these groups as a basis of developing evaluation criteria and standards for future Indian teacher training programs.

Since this technical assistance request to serve Indian teacher training programs is a new concept, flexibility and interest in being able to handle, respond quickly, assess, and support project needs are imperative. The National Indian Education Association is willing to undertake, learn, and monitor this important assignment as it moves forward throughout the year.



BEST COPY AVAILABLE

BEST COPY AVAILABLE

DAN HONAHNI, *Hopi* ..... CHAIRMAN

Anita Pfeiffer	Navajo	New Mexico
Tommy Thompson	Blackfeet	Montana
James King	Creek	Oklahoma
Randy Edmonds	Kiowa	California
Loren Emerson	Quechan	Arizona
Steven Stallings	Luiseno	California
Anson Baker	Mandan-Hidatsa	North Dakota
A. W. Thundercloud	Winnebago	Wisconsin
Loretta Ellis	Oneida	Wisconsin
Lionel Bordeaux	Sioux	South Dakota
Ethelyn Conseen	Cherokee	North Carolina
Delores Schoedel	Cherokee	Massachusetts
Ken Ross	Sioux	Arizona

BEST COPY AVAILABLE

LORETTA V. ELLIS, *Oneida* ..... CHAIRMAN

Ray De Perry, Chippewa & Mary Ann Leonard, Winnebago — Exhibits Co-chairmen
Buck Martin, Stockbridge-Munsee — Activities
George Amour, Chippewa-Potowatomi — Finance & Fund Raising
Willard Lonetree, Winnebago & James Lawson, Tsimpchian — Public Relations, Communications & Recording Co-chairmen
John Beaudin, Chippewa — Student Affairs
Annette Powless, Winnebago & Elaine Shepard, Potowatomi — Registration & Preregistration Co-chairmen
Gloria Wheelock, Oneida — Emergency Calls, Bulletin Board & Airline Schedules
Andy Thundercloud, Winnebago — First Aid Room
Roger Philbrick, Sioux
Gail Ellis, Oneida — Film
Mary Dodge, Oneida — Escorts

SHIRLEY LONETREE ..... *Winnebago*

JAMES LAWSON ..... *Tsimpchian*

This document was made possible by a grant from 3M Company, St. Paul, Minnesota.

BEST COPY AVAILABLE

NATIONAL INDIAN EDUCATION ASSOCIATION

3036 University Avenue S.E.
Minneapolis, Minnesota, 55414
612-378-0482

The 6th annual National Indian Education Conference will be held in Phoenix, Arizona, in November 1974 — details will be forthcoming . . . . . .